

## Life Group Greek

### Lesson 5 – Emphasis Part 2

#### INTRODUCTION

Growing up I loved to talk. I took every speech class I could put into my schedule. Mom says it wasn't always that way. Evidently for the first two years of my life, I didn't speak. Not so much as a "mama" or "dada." In fact, she was worried something was wrong. But one day, when we lived in New Orleans, mom covered my feet with a blanket saying,

"Oh, are your feet cold?"

I then came out with my first words, echoing the language of our Cajun neighbors as I proclaimed,

"My feet cold, no!"

Mom says I haven't quit speaking since.

Now as much as I loved speaking growing up, I equally detested writing. It was bulky and difficult. I couldn't simply write what I said, at least not if I wanted a well-written result.

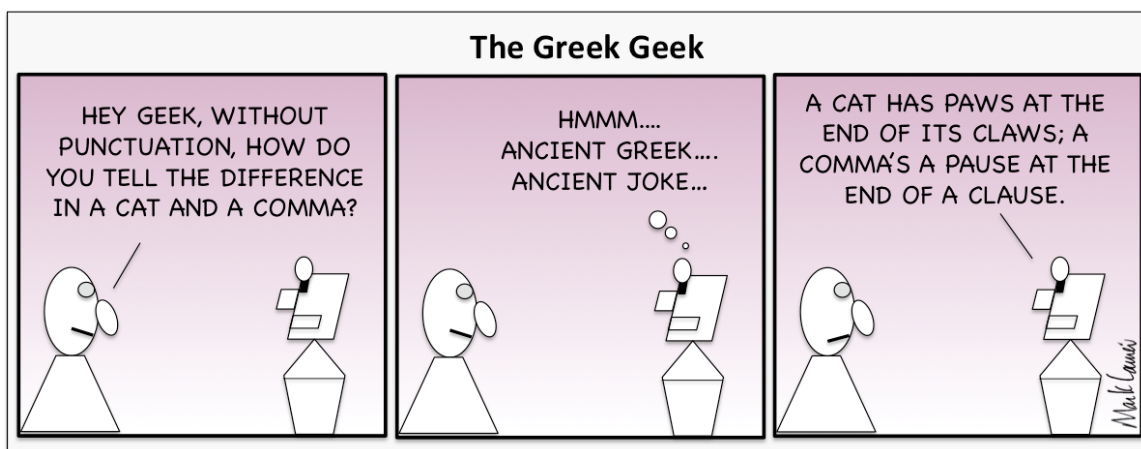
Writing can deliver on some tasks for which talking is ill suited. With a written document you can send what you have to say beyond the range of listening ears. Writing also secures your communication for posterity. We have documents that were written over 4 thousand years ago, long after the writers' voices have died.

One reason I loved to speak is I always felt I could deliver not only the words I wanted to convey, but also the emphasis I wanted. I could shake my fist, if I needed to make a point. I could soften my voice, question with the lift of an eyebrow, drip with sarcasm, and speak sharply with anger. I could speak fast or draw out what I wanted. I could build in a pause for emphasis. The spoken word is very versatile for communicating beyond the words themselves.

Shift to writing, though and most of those tools evaporate. In their place are a new set of tools. We can use ALL CAPS, *italics*, underlining, **bold print**, a larger font, and one of my favorites, exclamation marks!!!!

Have you seen a young person communicate electronically? Snapchat, texting, posting on this or that social media – all these have become an art form. They are laden with certain abbreviations, emoticons, and other expressive techniques to help convey what they would have said verbally, given the opportunity.

Now go back two thousand years to the time when the New Testament was written. You will not be surprised to find out that the Greek writers in the New Testament age did not have much in the way of punctuation.



Since they were missing most punctuation, they did not have exclamation marks for emphasis. Not only that, but they were without *italics*, underlining, **bold print**, or even emoticons ☺. They could have written in a larger font, I guess, but it wasn't a tool they opted for, at least as we know today. Now they often wrote in ALL CAPS, but that was for a whole document, not for emphasis of one point or another.

Does that mean that spoken emphasis was lost once words were reduced to writing 2,000 years ago? Of course not! There were tools the writers in Greek had that we do not have at our disposal today (and some we still have, although with some modifications). When we read the New Testament in Greek, we can read that emphasis, but once it is translated into English, we generally lose it. Our goal in this lesson is to learn some Greek tools for emphasis, and then look at some passages in the New Testament that have emphasis in the Greek, but not conveyed easily in English.

## EMPHASIS

Ancient Greek used a number of different tools to draw emphasis. We will not consider all of them here, but we have chosen a few that are easiest to understand in an effort to illuminate some New Testament passages.

- *Word Order*

Unlike Ancient Greek, Modern English is a language rooted in writing. The language developed from Middle English after the printing press brought about significant strides in literacy. Now as we write English we have a tremendous set of aids to help us emphasize words and phrases. We have ALL CAPITALS to make it seem we are shouting. We can **bold print to make something stand out**. One of my favorite punctuation options comes from chess notations. It is a combination of question marks and exclamation marks. It is saying, “That is *very* notable, but not necessarily right!” (E.g., “He thinks he can invent new punctuation!?”)

The ancient Greek writers did not have those tools at their disposal, but among their tools was something that we modern English writers are missing. Ancient Greek had an ability to use word order that is largely lost in Modern English.

Modern English relies upon word order to dictate meaning. We generally put a subject first, followed by a verb, and then a direct object. Consider the sentence:

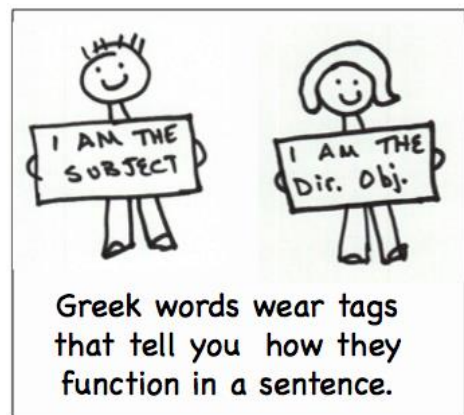
Mark loves Becky.  
(Subject) (verb) (dir. obj.)

“Mark” is the subject, or the one doing the “love.” “Love” is the verb, or the action Mark takes, and “Becky” is the direct object, or the one who is loved. If English were to mix up the word order, the meaning would be lost. The sentence,

Love Becky Mark.

does not really make sense. Who loves whom? Or if we worded it “Becky loves Mark” it turns the original sentence meaning upside down!

Ancient Greek, on the other hand, has a set of tags (or “endings”) that are affixed to words to tell you how those words function in a sentence. It is as if each word wears a special sign showing its specific role in the sentence. With these tags,



you know what word is the subject, what is the verb, and what is the direct object (among other things).

We can get the idea if we substitute for the tags/endings, modern abbreviations of “sub.” for “subject,” “vb” for “verb,” and “d.o.” for “direct object.” Then we could write,

Mark (sub.) loves (vb) Becky (d.o.)

in any order and make sense of it. Consider:

Loves (vb) Mark (sub.) Becky (d.o.).

The tags tell us that it is Mark who loves Becky. We see this even when the sentence might otherwise mean something entirely different:

Becky (d.o.) loves (vb) Mark (sub.).

In the preceding sentence, if we carefully look at the tags, we see that Mark is the subject and thus is the one who loves Becky, the direct object.

This versatility of tags/endings in the Greek gives the Greek writers a tremendous ability to give emphasis to words and context by means other than ***bold italics***, or some other English tool.

**GREEK PRINCIPLE:** Ancient Greek used word order to show emphasis! Often the first word in a sentence was not a grammatical decision; it was a decision of emphasis.<sup>1</sup>

With this Greek principle in mind, let us consider some New Testament passages with word order in mind, appreciating an emphasis that is often sacrificed out of grammatical necessity of the English.<sup>2</sup>

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<sup>1</sup> That is not to say that only emphasis drove word order. The sound of the language and sentence, chiasm, the flow of thought, alluding to other material, trying to track another source language, and other considerations could also weigh in.

<sup>2</sup> Our concern in looking at word order and emphasis is with what we might call “core” words in the Greek. Greek has a lot of “particles” used to connect ideas and sentences as well as pronouns and prepositions. We set those aside and here look at the core words to see the emphasis in the ordering.

### *Example 1 - The Lord's Prayer*

Few things are as familiar in English as the Lord's Prayer. Most can readily recite it, although there is generally a pause to see if one is seeking forgiveness for "trespasses" or "debts." A standard way to say it is,

Our Father, who art in heaven,  
Hallowed be your name.  
Your kingdom come,  
Your will be done,  
On earth, as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
As we forgive those who trespass against us.  
And lead us not into temptation,  
But deliver us from evil.

Without a doubt, in all of Christian history, no prayer has been uttered more than the Lord's Prayer. This is a marvelous translation of this most significant prayer. Each Greek word has been captured with a solid English equivalent. But the word order has been altered. This is necessary to make sense of the English, but it loses some of the emphasis found in the Greek.

Before we look at the Greek word order, let's simply consider a few points about the prayer. The prayer begins with an address to God and then moves into issues concerning God and his name (reputation), kingdom, and will. After that focus on God, the prayer moves to more human-centered concerns – sustenance, trespasses, and temptations. This gives us a focus on God first, and then ourselves as derivative to the God-centered issues. But we see this even more in the Greek.

We can keep the Greek word order, but at a price of fluency. Below we put the Greek on the left, with a word-ordered translation on the right.

## Matthew 6:9-13

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·	Father of ours, the one in the heavens.
ἁγιασθήτω τὸ ὄνομά σου·	Holy be the name of yours.
ἐλθέτω ἡ βασιλεία σου·	Come the kingdom of yours.
γενηθήτω τὸ θέλημά σου,	Be done the will of yours.
ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·	As in heaven, also upon earth
τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·	The bread of ours daily* give to us today
καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,	And let go for us the debts of ours
ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·	As also we, we let go the debts due us
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,	And don't lead us into temptation,
ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.	But deliver us from the evil.

\* The word translated “daily” could mean “tomorrow’s”

Let us consider the emphasis we get from the Greek word order. The Greek does not begin with “Our” Father. It begins with “Father” (“Pater” - Πάτερ in the Greek). This address in the prayer sets the Father first and foremost. Just as in the prayer the Father’s issues come first (the holiness of God’s name, God’s kingdom, and God’s will), so the Father himself gets top billing in the prayer. “Father” itself, however, is not simply a word referencing God. It is a word referencing God in his relationship to his children! This prayer begins emphasizing God as Father. He gets top billing, but he gets it as God in relationship to us. It is *Pater hemon* (Πάτερ ἡμῶν), *hemon* meaning “of ours.”<sup>3</sup>

As we walk through the next few prayer lines/sentences, we see the emphasis on the *holiness* (hagioastheto - ἁγιασθήτω) of God’s name, the *coming* (eltheto - ἐλθέτω) of his kingdom, the *doing* (genetheto – γενηθήτω) of his will. These are all action words at the beginning of each sentence. We are praying for the actions to take place.

### Example 2 - 1 Corinthians 1:8

If we step away from the well known and some might say lofty Lord’s Prayer to a more “ordinary” Scripture, we still are able to see how word order draws an emphasis to passages that lose that emphasis once they are placed into Modern English. An example is Paul’s word choice in 1 Corinthians 1:8.

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<sup>3</sup> The Lord’s Prayer begins with phrasing from a common Hebrew/Aramaic prayer of the day. In Hebrew and Aramaic, “Our Father” is one word, with the ending meaning “our” attached to the noun “Father.” This can give the sourcing of the “*Pater hēmōn*” (Πάτερ ἡμῶν) in the Greek. Still, however, the writer choose to set it out in the Greek language to keep the emphasis on “Father” over “our.”

In this passage, Paul is transitioning from an early prayer in the letter to a significant theme for Paul – God’s faithfulness. Paul was assured that the grace of God was enriching the Corinthians for something more than the moment. God was working in them with the promise and assurance that God would sustain them guiltless all the way to the ending judgment seat before Christ. Why was Paul so confident? The ESV gives the answer translating 1 Corinthians 1:8,

God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

This is good and accurate. But it doesn’t get to show Paul’s emphasis. Paul used word order to emphasize the *faithfulness* of God by placing the Greek word “faithful” (*pistos* – πιστός) first! The Greek reads, “***FAITHFUL*** is God!” Paul wants no mistake in understanding here. His confidence does not stem from the reliability of the Corinthians. It is not because they are particularly holy or right. It is not because they exercise caution. Nor does it stem from their strong upbringing or tight fellowship. Paul’s security about the Corinthians’ salvation comes the *faithfulness of God!*

In commenting on Paul’s forceful placement of the adjective “faithful,” R.C.H. Lenski wrote,

If we were left to depend on ourselves we should surely be lost; but we can trust God completely. The work he has begun in us he will most certainly also compete.<sup>4</sup>

This echoes the words Paul would later write to the church at Philippi,

I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ (Phil. 1:6).

### *Example 3 - 1 Corinthians 3:5-9*

In this section of this Corinthian letter, Paul is emphasizing that the cliques and divisions of the Corinthians are not godly; they are antagonistic to God’s design. While the Corinthians might think it natural to fall into camps of those who follow Paul, or Apollos, or Peter, the truth is that following God is what matters. Paul,

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<sup>4</sup> Lenski, R.C.H., *The Interpretation of St. Paul’s First and Second Epistles to the Corinthians*, (Augsburg 1963), at 35.

Apollos, Peter, and all others only matter in that God uses them for God's purposes.

We can readily discern that from reading the text in English.

What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth.... For we are God's fellow workers. You are God's field, God's building (1 Cor. 3:5-9).

What we understand from the English is greatly underscored when we read the Greek. The ninth verse (the sentence above after the ellipses) is worded quite differently in the Greek. It is not "we are... you are..." It is God, God, and God! Here is the stilted English we get by following Greek word order: "**God's** we are fellow workers of; **God's** field you are; **God's** building you are!"

### 1 Corinthians 3:9

θεοῦ γὰρ ἐσμεν συνεργοί,	Of God we are fellow workers
θεοῦ γεώργιον,	Of God a field
θεοῦ οἰκοδομή ἐστε.	Of God a building you are

Paul wants there to be no question about who is at stake here. It is not the Corinthians, not Peter, Paul or Apollos. It is God himself who gives the importance to what Paul is saying and what the Corinthians are doing!

### *Example 4 – Ephesians 2:10*

Ephesians 2:8-10 is a passage known well by many believers. It is a strong testimony to the role of God in our salvation. There is a marvelous example of Paul's emphasis on God's role that is not readily apparent in most English translations that we can place into our category of emphasis by language placement. Here is the full passage in Greek and English. The underlined word is our focus here.



## Ephesians 2:8-10

Τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον· οὐκ ἐξ ἔργων, ἵνα μή τις καυχῆσθαι. αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν.

For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

After setting out in verses 8 and 9 the fact that we are saved by grace through faith, Paul then informs the Ephesians that we are God’s workmanship, that he has created us in Christ for his purposed good works. Here are the Greek words we need to know to look for Paul’s emphasis:

αὐτοῦ (*autou*) – this personal pronoun means “his” in this sense.<sup>5</sup>

γάρ (*gar*) – meaning “for” or “because.”

ἐσμεν (*esmen*) – meaning “we are”

ποίημα (*poiema*) – meaning “a created thing” or “workmanship”

Can you find the Greek starting with the underlined word above? Paul writes “**His** for we are workmanship.” Paul is using a very non-English word order to emphasize that we are **GOD’s** workmanship. This is a point Paul doesn’t want anyone to miss. What is going on here is all about God’s efforts! **He** saved us by **His** grace to **His** glory, not our boasting. We are **His** workmanship, not our own. **He** created us in Christ for the good works **He** prepared before hand. Our role is simple: We are to walk in the good works he prepared for us and enabled us to do!<sup>6</sup>

- ***Words for Emphasis***

Listen to people speak. There are certain words that people use for filler (“*like, you know what I mean?*”), words people use in prayer for sincerity (“Lord, we *just* want to thank you), and words people use for emphasis (“big time!”). One of my contemporary favorites is found on the Cooking Channel with world famous chef Emeril Lagasse. When Emeril is cooking, and he wants to spice up or emphasize

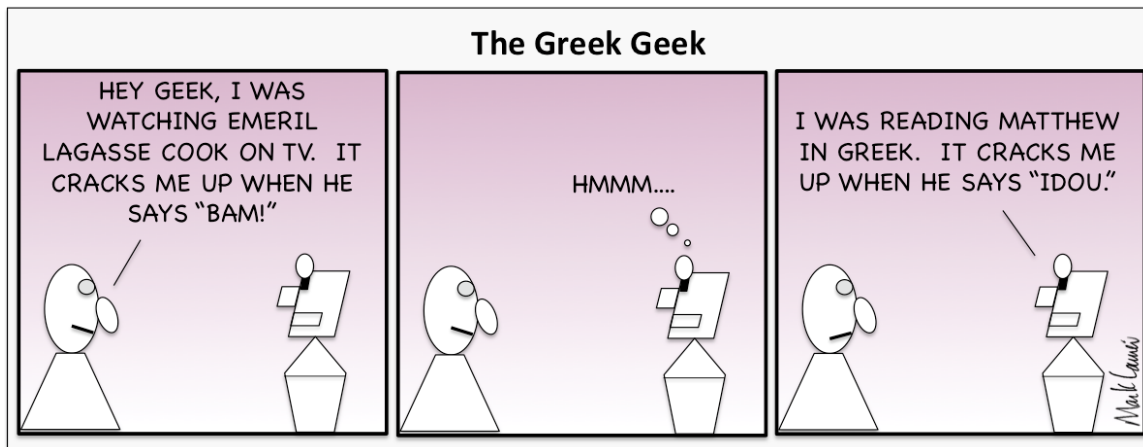
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<sup>5</sup> A Greek grammar would term this form a “genitive of possession.”

<sup>6</sup> Thanks to Jeff Fisher at Baylor for prompting inclusion of this illustration.

a flavor in a meal, Emeril will give a verbal and physical emphasis. He punctuates with an emphatic “Bam” as with great showmanship he flicks in the spice, typically jumping back in the process.

Ancient Greek authors were no different when it came to using Greek words for emphasis. Matthew, for example, frequently uses the Greek word “*idou*” (ἰδοὺ) for emphasis. When it is translated, the word is traditionally translated, “behold,” but more modern translations have started using “look,” or “see,” as a means of conveying the emphasis of what Matthew is writing.



We can work through a number of Matthew’s passages in the English Standard Version, which often use “behold” in translating *idou*, but we do well to read those passages as simply containing a word that is signaling emphasis in what is to follow. Consider Matthew 1:20,

But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit.

The “behold” could almost be translated with Emeril Lagasse’s “Bam!” Matthew is writing that as Joseph was considering the situation with Mary, “Bam! An angel of the Lord appeared to him in a dream.” Or we might use bold print with an exclamation mark, “But as he considered these things, ***an angel of the Lord appeared to him in a dream!***, saying...” We get Matthew’s same “Bam!” where an angel again appears to Joseph in Matthew 2:13 telling him to head for Egypt with Mary and Jesus.

It is a worthwhile exercise to work through all the English occurrences of “behold” in the ESV of Matthew to see the word as really simply drawing

emphasis to what follows. However, even the carefully translated ESV doesn't always inform where Matthew has used the word *idou*- ἰδοὺ. Sometimes it simply doesn't make English sense and we lose the emphasis totally.

Consider Jesus' well known question in Matthew 7:4,

Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye?

If we use the "Bam!" from Emeril to translate the *idou*- ἰδοὺ, the passage would read,

Or how can you say to your brother, 'Let me take the speck out of your eye,' when BAM! There is the log in your own eye!

Matthew uses the same word for emphasis in Jesus' indictments for how the supposedly religious people persecute those who are God's own. The ESV renders Matthew 23:34 as follows:

Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town...

Matthew includes an *idou*- ἰδοὺ for emphasis, which we can show by bold-facing the word "**look!**" inserting it where the untranslated *idou*- ἰδοὺ is found:

Therefore **look!** - I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town...

In this example, we also have a type of double subject, which is another type of emphasis shown in the Greek. We consider that now.

- ***Double Subject***<sup>7</sup>

Consider this English sentence with a pronoun as the subject:

I speak slowly.

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<sup>7</sup> In Greek grammar this is more properly called an "expressed pronominal subject."

The pronoun “I” is its own word. It is the subject or actor for the verb “speak.” You can change the subject, say from “I” to “you,” but you still use the same precise verb without any changes: “I speak” or “you speak.”

Ancient Greek is different. In Greek, the verb has an ending (or tag) added to indicate what the subject of the verb is. We can continue to use for an example the verb “speak.” The Greek root (or “stem”) of one of Greek’s words for the verb “speak” is *leg* (λεγ). If you add an omega (-ω) to the stem so that the verb is *lego* (λέγω), then the verb means, “I speak.” The added omega gives the subject pronoun “I.” The subject is built into the verb. If instead of an omega, you add *eis* (-εις), so that you get *legeis* (λεγεις), then the verb means, “you speak” (with “you” being singular). You do not need to add any other pronoun for the sentence. With one word, you get, “I speak” or “you speak.”

So Greek can build a subject into the verb itself. Consider again Matthew 23:34:

#### Matthew 23:34

Διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς  
προφῆτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ  
αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε καὶ ἐξ  
αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν  
καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν

Therefore I send you prophets and wise men  
and scribes, some of whom you will kill and  
crucify, and some you will flog in your  
synagogues and persecute from town to town

In Matthew 23:34, the verb as written in the Greek (underlined above) is *apostello* (ἀποστέλλω), and the Greek omega (ω) at the end means the subject is the first person, or “I.” So the verb itself says, “I send,” and that is enough for conveying the meaning, but Matthew 23:34 adds a pronoun anyway. The pronoun for “I” is *ego* (ἐγὼ), and it means “I” all by itself (also underlined above). So in the verse you have a double subject. You have the “I” built into the verb, and you also have the pronoun “I” expressed as the subject all by itself. This “I” pronoun is added for emphasis. It is almost as if one in English says, “I – yes, **I** send...”

If you remember earlier in this lesson, we considered this same verse as one where Matthew uses the emphasis word *idou*- ἰδοὺ (see underlining above). We can translate that emphasis of *idou*- ἰδοὺ by using the bold “**look!**” adding the double “I,” and we really start to see the extra emphasis built into the passage:

Therefore **look! I, yes I** send you prophets and wise men and  
scribes, some of whom you will kill and crucify, and some you will  
flog in your synagogues and persecute from town to town...

The thrust of this passage is best understood as we see Jesus speaking as God. The prophets and wise men that were persecuted didn't just stumble into a bad situation. Jesus – read that **JESUS** – sent them!

We can see this same tool for emphasis if we return to the Lord's Prayer set out earlier in this lesson. The Greek verb translated “forgive” in the phrase, “as we forgive those who trespass against us” already contains the subject, “we.” Yet the Greek adds the personal pronoun for “we” as well, placing distinct emphasis on asking God to forgive our sins as “we – yes **we**” forgive those who sin against us! Our attention is directed to our own need to focus on forgiving.

Matthew has the same dual subjects (along with the *idou* - ἰδοὺ emphasis) in the last verse of Matthew,

#### Matthew 28:20

καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας  
ἕως τῆς συντελείας τοῦ αἰῶνος

And behold, I am with you always, to the end of  
the age.

The second word in Greek is *idou* (ἰδοὺ), the emphasis word saying, “Look!” or “See!” We then see the personal pronoun “I” as the subject (*ego* – ἐγὼ). And we also have the subject “I” built into the verb “I am” (*eimi* – εἰμί). We could get that emphasis with the translation, “**Look**, I – yes, **I** am with you always, to the end of the age” (Mt. 28:20).

Even without knowing the extra emphasis Matthew added to this passage, the verse is still incredibly inspiring. Matthew chose to end his gospel with this blessed assurance that Jesus, while not physically present, is no less present and with his followers until the end of time. That means not only with the twelve, but with all the household of God in Christ regardless of location or time.

Now seeing the extra emphasis, it removes any idea that Jesus or Matthew meant some allegorical presence of Jesus. Or perhaps some representative of Jesus. No! Jesus himself is with his people. “I, yes, I am with you!”<sup>8</sup>

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<sup>8</sup> We understand Jesus a bit more if we consider the same idea he set forth in his dialogue with the apostles right before his arrest. John recorded Jesus teaching his apostles that once the Holy Spirit descended (which happened on Pentecost – Acts 2), the apostles would understand that just as Jesus was in the Father, so the believer is in Jesus, and so Jesus is in the believer.

I will not leave you as orphans; I will come to you. Yet a little while and the world will see me no more, but you will see me. Because I live, you also will

In the Sermon on the Mount, this construction is repeatedly used to show Jesus' emphasis on the **important** role his disciples play in the culture saying, “**You, you** are the salt of the earth...” and “**You, you** are the light of the world...” (Mt. 5:13-14).<sup>9</sup>

This Greek construction is a very common way to show emphasis. Let us look at three more classic examples of the Greek using these “expressed pronominal subjects” or double subjects.

#### Example 1 – John 6:35

##### John 6:35

εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐγὼ εἰμι ὁ ἄρτος τῆς  
ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ,  
καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.

Jesus said to them, “I am the bread of life;  
whoever comes to me shall not hunger, and  
whoever believes in me shall never thirst.

If you look carefully at the underlined Greek in John 6:35, you will see two words that we have already looked at: *ego eimi* (ἐγὼ εἰμί). The word *ego* (ἐγὼ) is the pronoun “I” as a subject to a sentence, and the “to be” verb form that is *eimi* (εἰμί) also includes “I” in saying, “I am.” So we have here another emphatic use of the pronoun to underscore the subject. Jesus – **JESUS** is the bread of life!

#### Example 2 – Romans 9:20

##### Romans 9:20

ὦ ἄνθρωπε, μενοῦνγε σὺ τίς εἶ ὁ  
ἀνταποκρινόμενος τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα  
τῷ πλάσαντι· τί με ἐποίησας οὕτως;

But who are you, O man, to answer back to  
God? Will what is molded say to its molder,  
“Why have you made me like this?”

Here we are looking at an example with the second person pronoun, (“you”). This pronoun in the Greek is *su* (σὺ). The pronoun is not needed in this sentence, however, because the verb *ei* (εἶ) also has “you” built into it. So this passage is emphasizing the “you” in saying, “Who are **you**...?” If you look at the Greek, you will also see that Paul places the *su* (σὺ) *before* the question “who,” which is

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live. In that day you will know that I am in my Father, and you in me, and I in you (Jn. 14:18-20).

<sup>9</sup> These two examples actually use multiple Greek ways to emphasize the role of Jesus' followers in the world. In each case, the word order is also structured around the extra “you” being placed first for emphasis.

the Greek word *tis* (τίς). This is another way that we looked at where the emphasis of word ordering also places that emphasis on “**you**.” So Paul literally says, “**You**, who are **you**, O man, to answer back to God?!”

In light of Paul’s argument, we understand why he was emphasizing the “you.” The passage comes in the flow of Paul addressing the questions of some who are challenging God’s fairness. What right do **WE** have to challenge how or why God has done something??? Paul puts the emphasis on those challenging God because they need to see that they have no right to do so!

### *Example 3 – Colossians 1:17*

#### **Colossians 1:17**

καὶ αὐτός ἐστιν πρὸ πάντων καὶ τὰ πάντα ἐν  
αὐτῷ συνέστηκεν

And he is before all things, and in him all things  
hold together.

This passage is in the midst of a long flowing praise of Jesus. Paul recites Jesus as the visible image of the invisible God, as the one through whom and by whom all things were created. Paul then uses the emphatic form with an extra pronoun “he.” The underlined words above are *autos estin* (αὐτός ἐστιν). All by itself, the verb *estin* (ἐστιν) means “he is.” Yet Paul adds the pronoun *autos* (αὐτός), which means “he” as a subject all by itself. So here we have a double emphasis on JESUS as the one who is before all things, in whom all things hold together.

## **CONCLUSION**

**I LIKE EMPHASIS!** I really do! In fact, I could write almost every sentence and never need a period, as long as I have exclamation points!!! They are GREAT!

As we look at the Greek New Testament, we are reminded that sometimes in the translators efforts to place readable English before us, they have had to sacrifice some of the literary power behind the originals. Each one of the passages above provide emphasis that is worthy of our points for home, but we have selected just three.

## **PRAYERS FOR HOME**

1. “Or how can you say to your brother, ‘Let me take the speck out of your eye,’ when BAM! There is the log in your own eye” (Mt. 7:4).

Emphasis can point out something really good, or something really bad. Here the emphasis is a spotlight that Jesus is casting on the hypocrites who see others' sins so clearly while missing their own. That the Lord emphasized this serves as a real warning to me.

Lord, help me to look to others with a forgiving heart and spirit. Please forgive me of any tendency in judging others or any times of haughtiness.

2. *"He is before all things, and in him all things hold together"* (Col. 1:17).

Jesus is worthy of all the emphasis any language can bring!

Lord, we praise you for your greatness. You have been from before time, and will exist in eternity. Yet somehow in the midst of all time, you have called us by name, have bought us through your own sacrifice, and have cared for us daily. You are more marvelous than our thoughts can imagine or our words can say, and we are honored to even have a chance to sing your praises, however feebly we might.

3. *"And behold, I am with you always, to the end of the age"* (Mt. 28:20).

Lord, this reassurance is amazing! Without a doubt we are not worthy of your care in the first place, but even as redeemed souls, we repeatedly fail and prove ourselves unworthy all over again. Thank you for emphasizing your enduring love and presence. Without it life would be pointless and we would surely be lost. But with it, we live in victory and confidence in what you will do in us and through us each day you grace us with breath.



## APPENDIX ONE

### The Greek Alphabet

Our main concern is with the lower case letters, although we also give the upper case letters for reference. It is useful to know the letters, their names, and a core pronunciation. We do not know with great precision how the ancients pronounced the letters, however, and it is likely that pronunciation differed in different regions (just as it does in English). The key for anyone is to use a consistent pronunciation.

Notice that the Greek “s” is written as σ, unless it comes at the end of a word. Then it is written as ς. Also note that Greek doesn’t have an “h,” but if a word begins with a vowel, it is assigned a “breathing mark.” The breathing mark looks similar to a comma (facing either forward or backward) placed *above* the vowel. This mark is “rough” (e.g., ᾱ), in which event you add an “h” sound, or it is “smooth” (e.g., ᾰ) which makes it silent.

Lower case	Upper case	Name	English
$\alpha$	A	Alpha	a
$\beta$	B	Beta	b
$\gamma$	$\Gamma$	Gamma	g
$\delta$	$\Delta$	Delta	d
$\epsilon$	E	Epsilon	e (short)
$\zeta$	Z	Zeta	z
$\eta$	H	Eta	e (long)
$\theta$	$\Theta$	Theta	th
$\iota$	I	Iota	i
$\kappa$	K	Kappa	k
$\lambda$	$\Lambda$	Lambda	l
$\mu$	M	Mu	m
$\nu$	N	Nu	n
$\xi$	$\Xi$	Xi	x
$\omicron$	O	Omicron	o (short)
$\pi$	$\Pi$	Pi	p
$\rho$	P	Rho	r
$\sigma, \varsigma$	$\Sigma$	Sigma	s
$\tau$	T	Tau	t
$\upsilon$	Y	Upsilon	u, y
$\phi$	$\Phi$	Phi	ph
$\chi$	X	Chi	ch
$\psi$	$\Psi$	Psi	ps
$\omega$	$\Omega$	Omega	o (long)

## HOMework

To recap, we are memorizing 1 John this year in the English Standard Version. That amounts to two verses a week. To be current, we need to have memorized 1 John 1:1-4:9. This week we add 1 John 4:10-11. We provide all verses below for your help!

**1John 1:1** That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life— **2** the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us— **3** that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ. **4** And we are writing these things so that our joy may be complete.

**1:5** This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. **6** If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. **7** But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. **8** If we say we have no sin, we deceive ourselves, and the truth is not in us. **9** If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. **10** If we say we have not sinned, we make him a liar, and his word is not in us.

**1John 2:1** My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. **2** He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. **3** And by this we know that we have come to know him, if we keep his commandments. **4** Whoever says "I know him" but does not keep his commandments is a liar, and the truth is not in him, **5** but whoever

keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: **6** whoever says he abides in him ought to walk in the same way in which he walked. **7** Beloved, I am writing you no new commandment, but an old commandment that you had from the beginning. The old commandment is the word that you have heard. **8** At the same time, it is a new commandment that I am writing to you, which is true in him and in you, because the darkness is passing away and the true light is already shining. **9** Whoever says he is in the light and hates his brother is still in darkness. **10** Whoever loves his brother abides in the light, and in him there is no cause for stumbling. **11** But whoever hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

**12** I am writing to you, little children,  
because your sins are forgiven for his name's sake.

**13** I am writing to you, fathers,  
because you know him who is from the beginning.  
I am writing to you, young men,  
because you have overcome the evil one.

I write to you, children,  
because you know the Father.

**14** I write to you, fathers,  
because you know him who is from the beginning.  
I write to you, young men,  
because you are strong,  
and the word of God abides in you,  
and you have overcome the evil one.

**15** Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. **16** For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. **17** And the world is passing away along with its desires, but whoever does the will of God abides forever.

**18** Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour. **19** They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us. **20** But you have been anointed by the Holy One, and you all have knowledge. **21** I write to you, not because you do not know the truth, but because you know it, and because no lie is of the truth. **22** Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. **23** No one who denies the Son has the Father. Whoever confesses the Son has the Father also. **24** Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. **25** And this is the promise that he made to us—eternal life.

**26** I write these things to you about those who are trying to deceive you. **27** But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie—just as it has taught you, abide in him. **28** And now, little children, abide in

him, so that when he appears we may have confidence and not shrink from him in shame at his coming. **29** If you know that he is righteous, you may be sure that everyone who practices righteousness has been born of him.

**1John 3:1** See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. **2** Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. **3** And everyone who thus hopes in him purifies himself as he is pure. **4** Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. **5** You know that he appeared in order to take away sins, and in him there is no sin. **6** No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. **7** Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous. **8** Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. **9** No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God. **10** By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.

**11** For this is the message that you have heard from the beginning, that we should love one another. **12** We should not be like Cain, who was

of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous. **13** Do not be surprised, brothers, that the world hates you. **14** We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death. **15** Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

**16** By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers. **17** But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? **18** Little children, let us not love in word or talk but in deed and in truth.

**19** By this we shall know that we are of the truth and reassure our heart before him; **20** for whenever our heart condemns us, God is greater than our heart, and he knows everything. **21** Beloved, if our heart does not condemn us, we have confidence before God; **22** and whatever we ask we receive from him, because we keep his commandments and do what pleases him. **23** And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. **24** Whoever keeps his commandments abides in God, and God in him. And by this we know that he abides in us, by the Spirit whom he has given us.

**1John 4:1** **1** Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have

gone out into the world. **2** By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, **3** and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already. **4** Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world. **5** They are from the world; therefore they speak from the world, and the world listens to them. **6** We are from God. Whoever knows God listens to us; whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of error. **7** Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. **8** Anyone who does not love does not know God, because God is love. **9** In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. **10** In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. **11** Beloved, if God so loved us, we also ought to love one another.